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ABSTRACT

As one of the units on Native Americans developed by public school teachers enrolled in a University of Minnesota extension course on American Indian education, this grade-5 unit has as its overall objective the sensitization of the class to the cultural values of Minnesota Chippewa Indians. Included in the unit are objectives, new words, questions for an essay test, general activities, activities for acquiring empathy, an exercise entitled "Feelings Are Funny," background information for the teacher, a list of Indian contributions to American life, and a bibliography. (EL)

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CHIPPEWA INDIANS:

A NATIVE AMERICAN CURRICULUM UNIT

FOR THE FIFTH GRADE

NATAM XV

by
Dolores Holtz

Series Coordinators;

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Indian Upward Bound Program
and
Training Center for Community Programs
in coordination with
Office of Community Programs
Center for Urban and Regional Affairs
Training of Teacher Trainers Program
College of Education
Minnesota Federation of Teachers

University of Minnesota
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A Note on the First NATAM Curriculum Series

During the Spring of 1970, a special University of Minnesota course in Indian education was offered through the College of Education and the General Extension Division to public school teachers in the school system of Columbia Heights, a Minneapolis suburb. This course--which was taught in Columbia Heights--was arranged and specially designed as a result of a request from Columbia Heights school officials and teachers to Mr. Gene Eckstein, Director of Indian Upward Bound. (Indian Upward Bound is a special Indian education program funded by the U.S. Office of Education, the University of Minnesota, and the Minneapolis Public Schools. It operates at two inner-city Minneapolis junior high schools, and functions under the control of an all-Indian board of directors.) In addition to the usual on-campus course requirements, such as reading, enrollees were given special lectures by invited Indians in addition to the person responsible for accreditation, Dr. Arthur Harkins. Lecturers were compensated for their contributions by a special fee paid by the course enrollees. A complete listing of the lecture sessions follows:

April 1, 1970 — Mr. Charles Buckanaga (Chippewa) "Indian Americans and United States History" Mr. Buckanaga presented a brief resume of the relationship of the American Indian and the in-coming European Cultures. He also discussed a three-dimensional view of historical data, emphasizing the development of gradual feelings toward and the eventual end result of the native Americans.

April 8, 1970 — Mr. Roger Buffalohead (Ponca) "Urban Indian" Mr. Buffalohead discussed the conflicts and problems confronting the Indian in the migration to the Urban setting.

April 15, 1970 — Lecture on Urban Indians
Dr. Arthur Harkins - University of Minnesota

April 15, 1970	Gene Eckstein (Chippewa) "Cultural Conflict and Change." Mr. Eckstein discussed the changing cultures of the Indian American and the problems encountered.
April 22, 1970	G. William Craig (Mohawk) "Treaties and Reservations." Treaties by the United States and American Indian Nations. The out growth of reservations and their influences on the American Indian.
April 29, 1970	Lecture H Ed. III Dr. Arthur Harkins
May 6, 1970	Gene Eckstein (Chippewa) The psychological and sociological challenges of the Indian American citizen in the transition from the Indian reservation to an urban area.
May 13, 1970	Lecture H Ed. III Dr. Arthur Harkins
May 20, 1970	Mr. Will Antell (Chippewa) "Indian Educational Conflicts" Director of Indian Education in Minnesota, Mr. Antell presented the challenges of the teacher in Indian Education, together with their relationship to the Indian student, Indian family and Indian community.
May 29, 1970	Lecture H Ed. III Dr. Arthur Harkins Comments from the class - final examination.

As a course requirement, each teacher taking the course for credit authored a curriculum unit for the grade level or subject area which he or she was actively teaching. The best of these units - a total of nineteen - were selected, and the over-all quality was judged to be good enough to warrant wider distribution. It was felt that the units were a good example of what professional teachers can do--after minimal preparation, that the units filled an immediate need for the enrolled teachers for curriculum material about Indian Americans, and that they served as an opportunity to test a staff development model. The units were endorsed by a special motion of the Indian Upward Bound Board of Directors.

From Indian Upward Bound Board meeting--Thursday, January 7, 1971.

Certain people are asking that the curriculum guide of the NATAM series by taken from school teachings. There was discussion on this and it was suggested instead of criticizing the writing make suggestions on how to better them. Gert Buckanaga made a motion that we support the experimental curriculum guides. Seconded by Winifred Jourdain. Motion carried.

To accomplish distribution, the units were typed on stencils, mimeographed, assembled and covered. Costs were shared by the University's Training Center for Community Programs and the Training of Teacher Trainers Program of the College of Education. The units were then distributed throughout the state by shop stewards of the Minnesota Federation of Teachers, an AFT affiliate. The entirety of these distribution costs were borne by MFT.

A new NATAM series is currently being prepared. It will focus upon contemporary reservation and migrated Native Americans.

The Coordinators
May, 1971

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Objectives

To study about Indians, the Chippewa Indians in particular.

To find out about their culture and their contributions to American life.

To try to acquire a feeling of empathy for the Indian.

Culminating Activities

Visit the Sibley House, Mendota, Minnesota. Housed in the second floor of the Faribault house is the Bishop Wipple collection, containing many beautiful examples of Indian crafts from our area. A real birch bark canoe is in the attic of the Sibley House.

Play Indian games for physical education class.

New Words

environment
Ojibway
Chippewa
Sioux
reservation
prejudice
Bureau of Indian Affairs

With the teacher's guidance, other words may be added to a Word Poster as they discover them.

Test

Name_____
Date_____

Answer any two of the following:

1. How did the Indians depend on their environment to supply their needs?

2. A new student joined your class today. He is an Indian and he seems very shy. How would you make him feel welcome?

3. Briefly tell about one contribution made by the Indians to the American way of life and how this contribution affects your life.

4. Give a biographical sketch of an Indian in public life. Include how he (or she) has helped to further the Indian's position in society.

5. Explain how to play one Indian game.

6. You are a Chippewa Indian child in the time before pioneers came to your land. Write a brief composition telling about one day in your life.

Activities

Committee Work

The class could be divided into five committees: 1) Wigwam Committee, 2) Sugar Camp Committee, 3) Canoe Committee, 4) Summer Camp Committee, and 5) Rice Camp Committee.

Children find out as much information as they can on their subject.

Using paper sculpture recreate the scene as it was many years ago.

For presentation in front of the group each member of the committee will explain what is happening in the scene. Each committee will try to bring his subject from the past up to the present.

Wigwam Committee

This committee could show pictures of other Indian shelters and show the relationship of the environment to the type of shelter built. Indians made use of the things they had to supply their needs.

They could bring up discussion by asking the question, "Do you think the American Indians depended less upon other people than we do today? Why or why not?"

Another discussion question could be, "What are some ways in which modern dwelling places are like those of the American Indians?"

Find out about Indian housing in Minneapolis and then in Northern Minnesota.

Sugar Camp

This group could find out about how maple sugar is gathered today, how it is processed, prices of pure maple sugar, etc. Letters could be written to the various syrup companies for this information.

Do Indians still gather sap for syrup in northern Minnesota?

Canoe

Students could go to a marine store or write a boat works for information on canoes, what materials are used now, is construction similar to Indian canoe, etc?

Summer Camp

How do other people prepare for winter? How does your family prepare?

Pictures of berries could be collected. Find out the many uses of the various berries.

Compare cradleboards used by Indians to modern day cradleboards. This could lead into other things we've borrowed from Indians, like snow shoes, baskets, bags, etc.

Rice Camp

Watch the newspapers for articles on rice gathering (if this unit is started in the fall of the year). Compare the way it is done now with the way it was done in the past.

Go to the grocery store and compare the price of wild rice to the price of the other kind.

It might be possible to bring some wild rice to school and prepare it so everyone could taste it.

Find out about the problems concerning Indian rights as far as gathering rice is concerned.

Other Suggestions

1. Have students list as many items, ideas, or customs as they can think of, that originated with the Indian. Make this assignment one in which they may use any sources available. Compile a composite list.

2. Ask students to recall place names of Indian origin. (This could be limited to Minnesota places). List the names on the blackboard. To help develop library skills, assign individual names to the students to find out what they mean, and the origin of the name.

3. Tell the class how one of the Indian leaders got his name. (e.g. Sitting Bull, who as a boy rode a buffalo bull calf. After the successful ride, he acquired his new name).

   Possibilities include:

Tecumseh	Sitting Bull
Pontiac	Mangas Coloradas
Sequoyah	King Philip
Osceola	Geronimo
Little Turtle	Quanah Parker
Joseph Brant	Crazy Horse
Wovoka	John Ross

   Have them answer the questions: 1) How did he get his name? 2) Why was he recognized as a leader? 3) How did he deal with the problems imposed by the whiteman?

4. Time line - events in the United States history in which the Indian played a role. If time permits, have the time line illustrated.

5. Role playing - you are forced to leave the life you know. How would you react to a different way of life?

6. Read selections to the class from The Arapaho Way: A Memoir of an Indian Boyhood by Carl Sweezy, as told to Althea Bass. The book contains the boyhood memories of an Arapaho born shortly after his people were put on a reservation. He made the transition to the white man's culture and spent his life recording the ways of the Arapaho.

7. Discussion Question: "If the white man had not come to America, the Indians would have developed a more complex culture." Debate this statement.

8. Invite an Indian in to talk on Indian legends, music, crafts. Children should prepare their questions in advance of the visit.

Activities for Acquiring Empathy

1. Have the children write about what their dreams are for now and for the future. Have some of these read aloud. Discuss or have the children write on whether they feel their dreams are the same or different than other Americans. Then discuss or write on this topic: "If you woke up tomorrow as a member of another race, would your dream change? Why?" If this comparison proves too abstract, perhaps they can compare their dreams with exerpts from The Me Nobody Knows, edited by Stephen Josephs. Discuss how people feel when their basic needs are not fulfilled.

2. Have each child make a list of things he likes in people and things he dislikes. Collect all of these and make a chart for the class' responses in two columns:

We Like	We Dislike

   Discuss these characteristics, and ways to strive for the characteristics we like. Hopefully, kindness, friendliness, and helping others will be listed, and it can then be discussed that these traits could be extended outside the classroom to other groups of people.

3. Collect a series of pictures showing various emotions as depicted by people's facial expressions or gestures. Try to collect pictures of Black, White, Indian and other groups of people showing these emotions. Have each child place a number on his paper for each picture you present and write the feeling they see expressed. It might be best to list and discuss the emotions they see before you begin. For example, sadness, happiness, fear, hate, love might be mentioned, and situations that might cause them. They will then have a list to choose from in describing the emotion they see in each picture. After responses have been written for each picture, tally these responses. It should be evident that the majoritv of the class responded the same way and do have similar reactions to the pictures shown and have experienced similar feelings themselves. You might want to follow this by a writing assignment the next day: "Describe what has occurred in one of the pictures you saw yesterday to cause the emotion you observed. If possible, tell about a time you experienced a similar emotion."

4. For one day all the children who have blue eyes could be the superior group. All the other children would be the inferior group. The superior group would have special privileges, such as lining up first, playing with equipment, doing special jobs, etc. The inferior group would have restrictions such as only being allowed one drink of water a day, etc.

   The roles would be exchanged the next day. Then you could discuss how other people may feel when this "inferiority" is not for a day but for a lifetime.

5. Use the worksheet, "Feelings are Funny," to illustrate how we can be kind to someone or unkind in a given situation, and how this will either make a person feel good or bad, depending on what we say. When this is completed, discuss how Charlie Brown would feel in each situation before a comment is made by Lucy or Linus and afterward. An opportunity for role-playing exists in these situations.

6. Make a bulletin board with this theme: "We're Glad There Are Differences" The class could write endings to the statement - "Aren't you glad that --" and find a picture to go with it. Possible endings might be - all kids aren't blond, with a picture of a blond child, all fruits aren't lemons, etc.

Feelings Are Funny

Some people can really make you feel bad. They can say, "Boy, you sure wear dumb clothes!" and suddenly you feel like like hiding or running away.

Other people can really make you feel good. They can say, "That sure is a neat shirt you're wearing!" and then you feel happy and glad to be where you are.

In the box below, write what you think that old crab, Lucy, might say to Charlie Brown to make him feel really bad. Then write what Linus might say to help Charlie feel good.

Example: Charlie has just lost his 23rd baseball game. He couldn't strike anybody out and everyone had hit home runs.

LUCY: You dumbell! Can't you do anything right? 52 to nothing and it's all your fault!

LINUS: That's O.K., Charlie Brown. Just keep trying and maybe next year we'll win a game.

1. Charlie wants to give a Valentine to the little red-haired girl. He's afraid and wonders if he can go through with it.

LUCY: _____

_____

LINUS: _____

_____

2. Charlie had to give a report to the class. His knees were shaking and his voice sounded high and funny. He sat down, wondering what his classmates thought about his speech.

LUCY: _____

_____

LINUS: _____

_____

3. It was square-dancing time and the teacher told the girls to each choose a partner. Charlie was the boy left over; no one chose him.

LUCY: _____

_____

LINUS: _____

_____

4. The teacher was testing voices. When it was Charlie's turn to sing, his fa didn't sound any different than his do. He heard a few kids laughing.

LUCY: _____

_____

_____

LINUS: _____

_____

Background Information for the Teacher

The name Chippewa, a popular adaptation of "Ojibway," means "to roast till puckered up," probably referring to the puckered seam on Chippewa moccasins.

In the early historic period, the Chippewa tribe, a member of the Algonkian linguistic family, was among the largest north of Mexico, with lands extending along both shores of Lake Huron and Lake Superior, and westward through Minnesota to the Turtle Mountain of North Dakota. According to tradition, they had migrated to this area in the mid-seventeenth century, having been driven from an area farther to the northeast by the Iroquois. They moved with the Ottawas and Potowatomis (this confederacy of three Algonkian tribes was known as the "Three Fires") until they reached Mackinaw. With the acquisition of weapons through the fur trade with the French, the Chippewas in turn drove the Sioux - whose name comes from a Chippewa word meaning "snake" or "adder" - and Foxes, contributing strongly to the radical change of the Sioux from woodland people to the dominant tribe of the plains. Though the Chippewas were uniformly friendly with the French, they were brave warriors, taking part with the other tribes of the Northwest in wars against frontier settlements until the end of the War of 1812. Those in the United States have been peaceful since 1815, when a peace treaty was made with the United States Government. Chippewas have experienced less dislocation than many other tribes, and the reservations on which they live today in Canada and the northern United States are parts of their traditional homelands.

The Chippewa Indians, timber people, were primarily hunters and fishers, supplementing these occupations with the gathering of fruits and the cultivation of wild rice. As other woodlands tribes, they lived in wigwams and traveled in well-built canoes. Although their social organization was loose, the powerful Grand Medicine Society controlled the tribe's movements, and was a formidable obstacle to Christianizing attempts by white men. The Chippewas had a creation myth similar to that

of other Northern Algonkian people, and believed that a mysterious power dwelled in all objects, animate and inanimate. Dreams were regarded as revelations. The most important ceremonial object was the calumet, an elaborately carved item, or stem with pipe attached, decorated with beads and feathers. It was used in the ratification of treaties; to greet strangers; as a symbol in the declaration of war or peace; to insure its bearer safety among alien tribes; and as a medium of appeal to the gods for blessings or appeasement of anger. Longfellow's romanticized poem "Hiawatha" is based on Chippewayan mythology and a Chippewa demigod, Manabozho.

The Chippewas today are largely of mixed blood (mostly French and English), and most live on or near reservations in Canada and the United States (in the five states of Michigan, Minnesota, Wisconsin, Montana, and North Dakota). Chippewa population in 1961 in the United States was approximately 21,000; Chippewa trust lands in 1960 in the United States totaled about 814, 640 acres tribally owned and 62,301 acres individually owned.

Many tribal members still practice their traditional occupations of hunting, fishing, and trapping; harvesting of wild rice and the sale of forest products are important sources of revenue for the Minnesota Chippewas. The Bureau of Indian Affairs, other governmental agencies and a number of private groups have programs for the economic and social welfare of the tribe.

Some American Indian Contributions

1. Over half (4/7) of all food stuffs grown in U.S. were used by the Indians before the coming of the Europeans.

maize
popcorn
carmel corn
beans - peas
squash - pumpkin
artichokes
sunflower seed
nut - oils and meal
melong
berries
wild game animals
fowl
potatoes - yams
tomatoes
wild rice
cassava
cocoa - chocolate
maple sugar
hominy
corn flakes
chewing gum

2. Medicine (cocaine, cascara, arnica, ipecac, wintergreen). For the past 400 years, botanists and physicians have not discovered an herb that was not known to the Indians.

3. Methods of planting, irrigation, storage and utilization of food were well advanced when compared to the rest of the world.

4. Other contributions

rubber - hollow rubber balls
hammock
tobacco
transportation - canoe, toboggon, snow shoes
trails (which have become highways)
crafts and designs
games and sports
names - Minnesota, Wisconsin, etc.
federal system - states within a state

5. Famous American Indian Contributors to American Life

Jesse Chilholm
Cochise
Charles Curtis
William Dietz
Dr. Frederick Dockstader
Geronimo
William W. Keeler
Maria Martinez
Billy Mills
Lloyd New
Eli Parker
Allie Reynolds
Will Rogers, Sr.
Will Rogers, Jr.
Seattle
Sitting Bull
Keely Smith
Willard Stone
Maria Tallchief
James Thorpe
General Clarence Tinker
Evelyn Yellow Rose

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